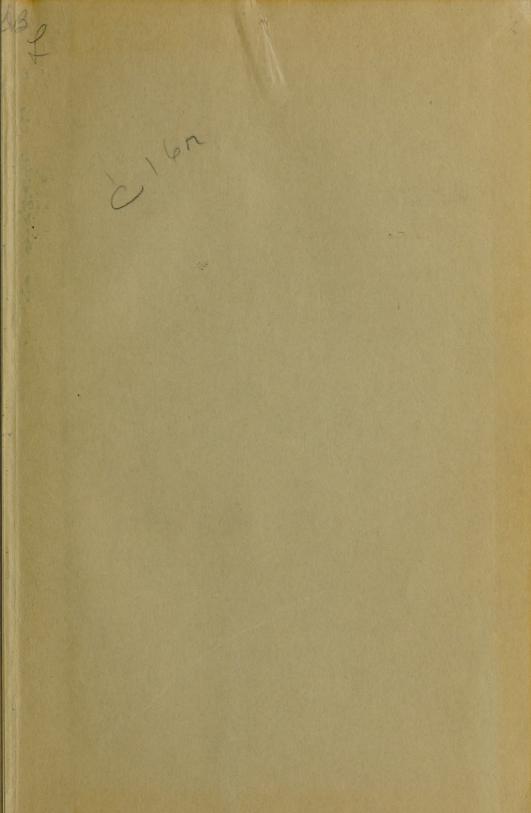
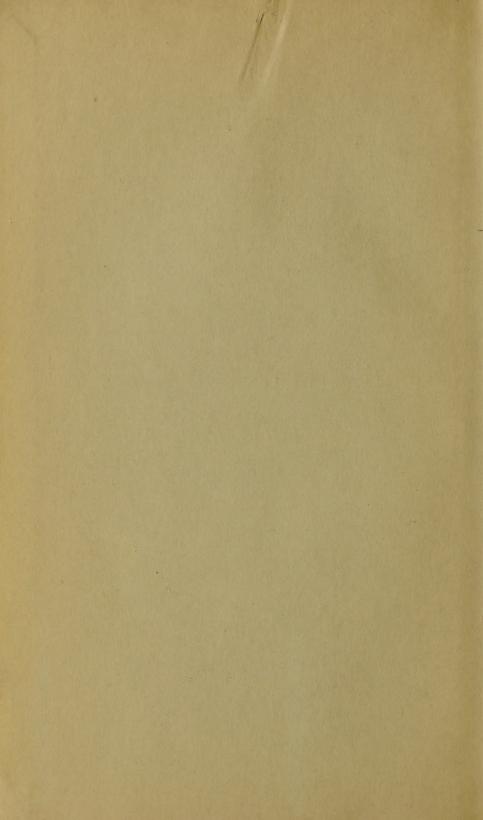


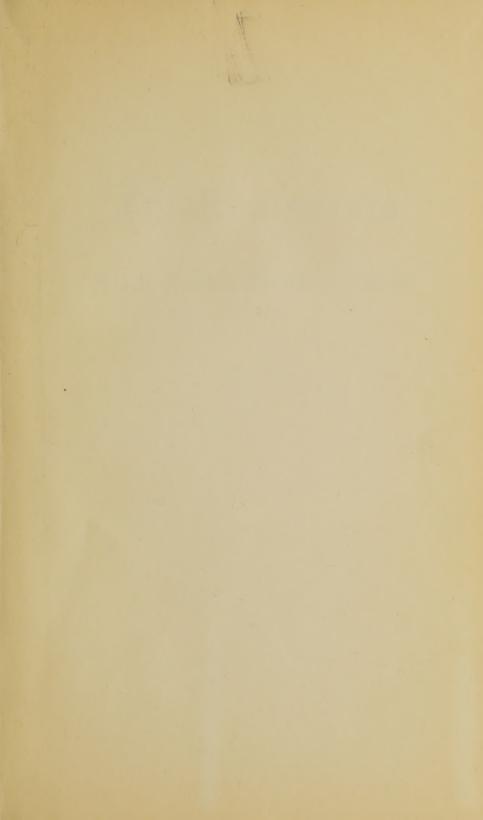
EMILY SOPHIA TANNER RICHARDS



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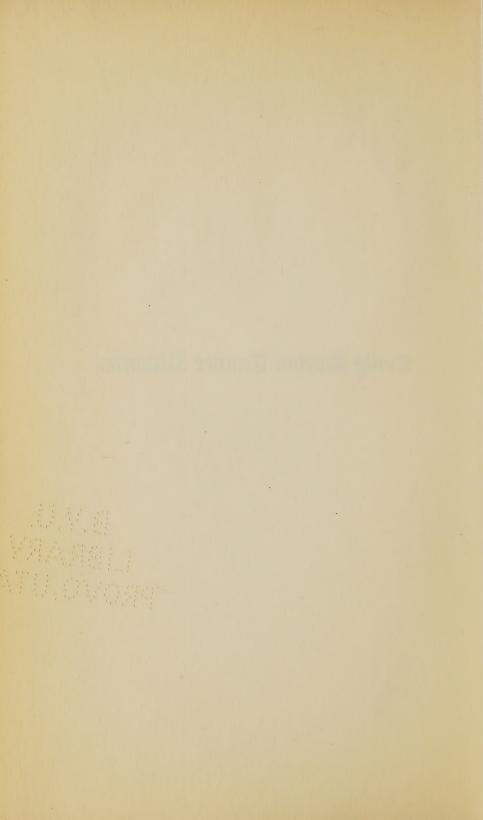
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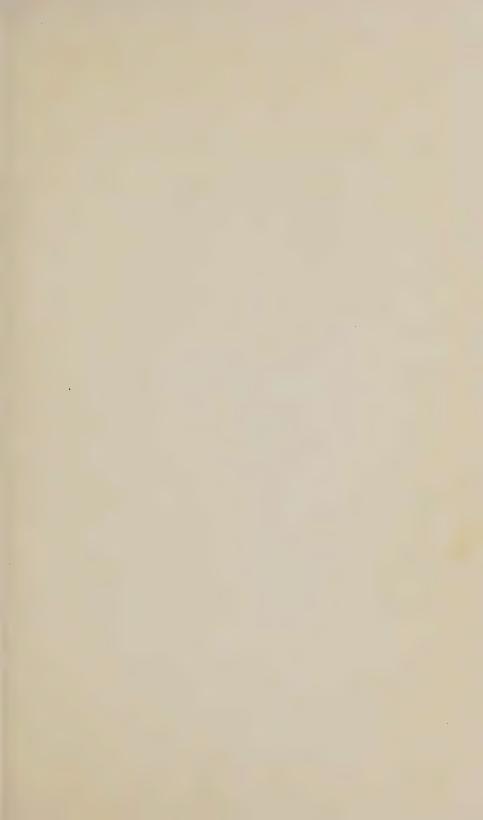
In Memoriam

Emily Sophia Tanner Richards

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Emily Sophia Tanner Richards







In Memoriam

Emily Sophia Tanner Richards

"Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper circled with thy voice;
And I shall find thee when I die."

In the late afternoon of Monday, August 19, 1929, Emily S. Richards closed her eyes forever on mortality. Her passing was unexpected and sudden, yet there was time after she was stricken for those whom she most loved to gather at her bedside. It was peaceful and painless, beautiful and calmly sweet as she had been all her days. Death came to her as sleep to a tired child on its mother's breast—a saintly ending of a saintly life. To her beloved memory, and for the comfort and inspiration of her family and intimate friends, these pages are affectionately dedicated.

In the light of what was so soon to occur, though then of course unanticipated, it seems now altogether providential that more than two years ago her cherished friend, Mrs. Annie Wells Cannon, should have made and acted upon the suggestion explained in the following letter:

> Salt Lake City, June 30, 1927

Hon. Franklin S. Richards. My Dear Mr. Richards:

My long acquaintance with your estimable wife, Mrs. Emily S. Richards, and my personal knowledge of her many beneficent activities, prompted me one day to suggest to her that she should make a record of her life's work, not merely for the historical value such a record would possess, but also that her friends and especially her children and children's children might have in some concrete form a knowledge of her active and valuable service.

Mrs. Richards has never kept a diary nor has she been in the habit of making notes as many do along life's way; but I learned in conversation with her that she had preserved many newspaper clippings, and letters of appointment, and also that she had a remarkable collection of letters from distinguished people, all of which would furnish fine material for a biographical sketch. While looking over some of these interesting letters with Mrs. Richards, it occurred to us that I might prepare a brief biography purely for personal reference. This I have attempted to do, with the sincere hope that it will meet with your approval.

The task of preparing this article has been most enjoyable, bringing me in closer communion with my charming friend and endearing her to me more and more. In perusing the material and adding the facts gleaned therefrom to my own personal knowledge of her public service, it seems to me that far too little has been told in my sketch; but she insisted that I confine myself closely to facts without embellishment; therefore I feel this note of explanation neces-

sary.

There is material sufficient for a much longer

and more elaborate biography, but it was her own modest wish that I make it as brief as it is.

To prepare it has been a work of love, expressing but too poorly, I know, the admiration and affection I feel for a truly great woman whom I am proud to claim as my friend.

Most Cordially,

Annie Wells Cannon.

The sketch which follows is reproduced as it was written, in the present tense, when both subject and author were in almost daily communion, and when neither had a thought of the sad separation which a few short months was to bring.

EMILY SOPHIA TANNER RICHARDS

At the foot of the Wasatch mountain range lies the Salt Lake Valley. The high hills like sentinels shelter from devastating winds and reflect the sun's warm rays over the westward sloping land. Through the fastnesses of these mountains in the fall of 1848 came a company of men and women seeking a refuge and a home. Driven by a ruthless mob from their beautiful city of Nauvoo, a faithful, God-fearing, devoted band of pilgrims had followed the vanguard of their people out into the wilderness. For many weary months they trekked the pathless prairie, the untrodden sunburned plain and mountain crevasse, traversing the latter sometimes in the river bed and sometimes on the rough and rocky hillside.

Among these refugees were the Tanner family, at their head the loyal and valiant father, John Tanner, friend of the Prophet Joseph Smith, to whom and to the Church he had consecrated his possessions and his service. With his large family he participated in all the vicissitudes and trials, journeyings and persecutions that had seemed to follow in the wake of the Latter-day Saints from Kirtland to the far west in Missouri, to Illinois and then out to the Rocky Moun-

tains. These men and women were as brave, as loyal and as true as their forebears had been when, nearly two hundred years before, they had sailed the seas for a similar purpose and had helped to conquer the virgin soil of New England and lay the foundations of a great republic.

Father John Tanner fitted out five wagons for the members of his family to make the journey across the great plains. Of this group were his son Nathan with his wife Rachel and their young family. Nathan, like his father, had associated with and befriended the Prophet Joseph Smith, had rendered fearless service, and made many sacrifices for the cause and principles of the faith he espoused, demonstrating an allegiance which was manifest throughout his long and useful life.

It was Nathan Tanner and his brother who were with the Prophet Joseph on the way to the Rockies when he returned to Nauvoo to give himself into the hands of the law, hoping thereby to save his people. Nathan Tanner was the last surviving member of Zion's Camp, that body of valiant men who led the way for the Saints from Ohio to Missouri and formed a semi-military organization for the protection of the people from the Indians and other enemies. He lived to the great age of 95 years, a revered and honored patriarch in the Church. At his funeral services President Joseph F. Smith said Nathan Tanner's devotion to the Prophet alone would insure his eternal salvation. His good wife, Emily's mother, was as brave and courageous as he, and on many occasions had to defend her little ones from danger or guard them in the lonely habitation during her husband's absence; and she never failed in any hazardous task. The story is told of an incident when a mob came and was driving off the horses and cattle of the company, she stood at the head of their team, holding the horses' bridles, and when the ruffians spoke to her about the horses and said that the mob had not taken her fine team, she replied, "No, and I don't intend they shall," and recognizing the courage of this slender young woman they did not attempt to molest her further.

Soon after reaching the Salt Lake Valley Nathan Tanner established himself on a small farm to the southeast of Salt Lake City, close to the mountains, where water from the canyon stream was obtainable for irrigation purposes. A little cluster of farms in this locality soon assumed the form of a settlement and was called South Cottonwood.

On the 13th of May, 1850, a daughter was born to the worthy pair, to whom they gave the name of Emily Sophia, the subject of this sketch. This little child was the source of much happiness to her parents, and the idolized playmate of her brothers and sisters. She brought joy and sunshine into the humble home.

Pioneer children live close to nature, and the little golden-haired, blue-eyed girl learned many real and beautiful things. In this homely and simple environment, and under the guidance of a refined and gentle mother who was never too busy to answer childish questions, character was being formed. While the child was aided and encouraged to drop flower or vegetable seeds in the furrows of the kitchen garden, it was more to her liking to ride out to the field with her father or older brother and watch the white gulls follow in the wake of the plow, or see the young men toss from the cradle in their arms the precious grain. She loved to follow them when they dug the ditches to bring the waters of the mountain-melted snows over the parched land, and she laughed and clapped her little hands when later she saw the tender shoots of the young wheat color the dark soil with green loveliness. She had both fear and wonder when at times she went with them into the canyons and saw them fell a tree. She learned the names of the flowers and the birds and the little furry animals that played hide-and-seek around the scrub-oak and bushes

of 'the hills. She gathered bunches of sego lilies for her mother's table, never dreaming that in later life this beautiful white flower would mean so much to her, and that green would be one of her favorite colors.

When Emily was six years old her father moved his family from the farm into the city to give the children better opportunities for school.

The ward meeting house of those days would seem today a very crude educational affair, but after all, it is the teacher that is most important, and it happened that among the pioneers were men and women who not only knew how to impart the rudiments of education but also had the ingenuity to construct the necessary equipment, while later streams of immigration brought from the east charts, books and instruments.

Emily's schooldays were therefore happy and profitable. She was a favorite with her girl companions and a belle in the social life of the young people as, favored, guarded, and admired, she grew into young womanhood. She took part in school plays and programs, attended sewing bees, quiltings, peach-parings and other early day amusements, always bestowing as well as receiving enjoyment.

One of the early schools was conducted by Bartlett Tripp, a young man of exceptional gifts and attainments, who afterwards made a career for himself in other and larger fields. He became one of the ablest judges of the new state of South Dakota, and served his country in the diplomatic service for many years as United States minister at the Austrian court at Vienna.

On the roster of this school were the names of many men and women whose work and achievements in later years contributed largely to the educational and cultural development of Utah, and with whom it was always a matter of pride to be able to say, "You know, I was a pupil of Bartlett Tripp." Emily at-

tended this school for a time and matched wits with boys and girls far beyond her years. Another early teacher was Mrs. Sarah M. Kimball, a woman of forceful character and striking personality, a charter member of the original Relief Society and later a pioneer suffragist, whose ideas could hardly fail to find natural acceptance and make impression in the minds of her pupils, even though, like seeds sown at random, they were to lie for a time dormant but later to come to full fruition.

Just now, however, the young schoolgirl was engaged with other and more joyous thoughts than philanthropy and suffrage; and at the graceful age of eighteen she was courted and won in marriage by one of her former schoolmates, Franklin S. Richards, the gifted and gallant son of Apostle Franklin D. Richards and his excellent wife, Jane Snyder Richards. This young man also for a time taught school, and Mrs. Richards sometimes laughingly recalls how he refused to admit her to his classes, because, having been a schoolmate at the Tripp school, he felt she would be too far advanced for the other pupils. However, arrangements were made later whereby she not only became a pupil, but for a brief period assistant teacher.

The young couple were married in Salt Lake City by Mr. Richards' father, Apostle Franklin D. Richards, December 18, 1868, and shortly after moved to Ogden, where their early married life was spent and where their three sons, Franklin Dewey, Joseph Tanner and William Snyder, were born. When William was one year old the angel of death came to claim him, bringing to the household its first touch of sorrow—a sorrow, however, that is not without alleviation and compensation in the household of faith, for it tends to cement even more firmly the ties that bind.

In their case the home life was ideal, and while the husband and father studiously perfected himself in his chosen profession, steadily climbing to eminence in the law and political science, she in the joy of her young motherhood gave constant thought and tender care to her loved ones and their surroundings, diffusing everywhere a distinctive charm and graciousness. When as the years passed no more children came to bless their union, she and her husband adopted a little girl whom they named Wealthy Lucile; and again later, feeling the need of the touch of a baby hand, they took into their home another little girl whom they called Emily Helen. These two daughters received the same loving care and affection that were showered upon the boys.

Outside the home, too, these worthy parents engaged in the religious and social life of the community and became leaders among their associates—a position held throughout the long years of their married life.

Mrs. Richards' public service began in Ogden when she was appointed assistant secretary in the Female Relief Society of Weber County. In 1877, she was chosen president of the Retrenchment Association of Ogden City. This organization was the forerunner of the Mutual Improvement Association which in 1879 was organized in a stake capacity in Weber stake, in which organization she served as first vice-president until the family moved to Salt Lake City, in 1884. To her labor in these organizations Mrs. Richards gave much time and thought. She visited the different wards, organizing, instructing and planning; and while thus engaged, giving out to others, she was herself surely, if unconsciously, developing a capacity along the lines of executive work which has been abundantly evident in the larger spheres which have called for her service.

The first home in Salt Lake City was in the Seventeenth Ward. Here Mrs. Richards' assistance in the Mutual Improvement Association was immediately solicited. She was appointed a counselor in the presidency of that organization, a position she held for three years and until her removal from the ward

to her present lovely and capacious residence on the

east side of the city.

Her removal from the ward and consequent discontinuance in office called forth many regrets from her associates in office and the members as well. It seemed inherent in her nature to be a guide and friend to young women, and the girls of the association felt keenly their loss when she left them.

Almost immediately after her removal to Salt Lake City, Mrs. Richards interested herself in the central organization of the Relief Society under the leadership of Eliza R. Snow; and when the society was incorporated in 1892 she became a member of the Board of Directors, which position she held under the presidencies of Zina D. H. Young, Bathsheba W. Smith and Emmeline B. Wells, covering a period of over thirty years. During those years she not only sat in council and advised concerning all important matters of that great organization, but she also traveled extensively in its interests from, and including, Canada on the north to Mexico on the south, organizing, teaching, exhorting and encouraging the women in the different stakes of Zion along the various phases of their work. One feature that made her work on the Board of Directors most effective and helpful to her companions was her broad acquaintance with public women of the East who were engaged in like service. She accompanied her husband to Washington, whither, as legal adviser for the Church, he was compelled to make frequent trips to bring his cause before the United States Supreme Court. She thus had many rare opportunities of attending National Suffrage conventions in the days of Susan B. Anthony, Elizabeth Cady Stanton, Frances Willard, Clara Barton and others of immortal memory; and in their association gleaned valuable information for the work at home. On these visits she also met the most distinguished men and women of the nation, a contact which broadened her vision and gave her a perspective of woman's place in the world's work not to be gained in any other way or by any

amount of study.

The Relief Society, that wonderful organization of Mormon women, has always been held in affection and reverence by Mrs. Richards; and she has often expressed herself as feeling that its far-reaching purposes of charity, education and general helpfulness along every line of advancement in human welfare have furnished the base and background for all her varied and useful activities in every line of service.

Partly as a tribute to her tenderness in mother-hood, but largely because of her experience in executive work, Mrs. Richards became a member of the directorate of the Orphans' Home of Salt Lake City, having been appointed to represent the Latter-day Saints by the First Presidency, and being officially installed on the 27th of October, 1887. She held this position of trust during a period of forty years.

The home finding and placing of little ones and their proper care has appealed most strongly to the gentler attributes of her nature, and in as much as her own purse strings were liberally opened in their behalf, she was consistently enabled to be brave in soliciting help from others in this merciful cause. Through her extensive acquaintance, too, with members of the Legislative Assembly she was able to obtain state aid in behalf of these helpless ones. In this tender mission Mrs. Richards has served to the fullest the Savior's admonition in His beautiful words: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish;" and "Whosoever shall receive this child in my name receiveth me."

Mrs. Richards' wise counsel and help have been greatly appreciated on this board and she has always given in her committee work and in an advisory capacity the best that was in her, for truly her soul rejoiced in helping the helpless. She has been eminently useful in finding worthy and loving homes, hardly ever making a mistake in placing the little ones

in households where they would be properly cared for and trained. A sheaf of letters, both from adopted parents and from the children themselves, testify to the success which attended her labors in this direction and express deep gratitude for the happiness which her wise judgment and kind motherliness had provided.

A substantial bequest from the late Mrs. Sarah Daft for the founding of a home for the aged provided the opportunity for establishing another friendly piece of welfare work in Salt Lake City. Among a number of prominent women selected by the administrators of the estate to put this plan into execution was Mrs. Richards; who thus became a charter member and was elected the first vice-president and has held an important place on the board of directors ever since.

There were many matters to be considered in launching this enterprise which called for wisdom and judgment, in which Mrs. Richards' assistance was invaluable. Selection had to be made of a suitable site for the Home, architectural plans and contracts had to be examined and approved together with furnishings and management, attention for the inmates, suitable help and numerous other details, none of which were slighted or ignored by these far-seeing and earnest women. That Mrs. Richards did her full share in all these matters is fully testified to by her associates. Here, as always, she has showed that she is not one to neglect any duty or allow lightly to pass any opportunity of doing good. As soon as the funds were available the institution was started in temporary quarters, and in 1914 the new home was erected and occupied. It is an excellent piece of constructive welfare with a strong appeal to all classes, providing, as it does, comfort, care and social pleasures to many who, without family ties, would find the declining years of life bleak, uninteresting and burdensome.

In 1903 the Mothers' Congress of Utah was organized. Previous to the organization a Miss Mary

C. May, of national Kindergarten reputation and a member of the National Mothers' Congress, had been holding conferences and classes in Salt Lake City and had enlisted the interest of a number of prominent local women.

Through the influence and assistance of Mrs. Richards the Assembly Hall was secured for a mass meeting of mothers, and a fine program was arranged. To this meeting a number of national officers came, and the Utah society was organized. Mrs. Richards was elected president, with a full corps of assistants; and she occupied that position with her usual efficiency until such time as the organization in Utah ceased to function. Always recognizing the importance of the social amenities, the evening following this convention Mrs. Richards entertained in her lovely home the visiting delegates, the newly elected officers and other friends at a delightful reception.

Because of her unselfish interest in these many charities Mrs. Richards has at various times been appointed by the State Executive to attend, as Utah's representative, National Congresses of Charities and Corrections held in various parts of the United States, and in this capacity she was in attendance at the International Convention of Charities and Corrections held in Toronto, Canada, in 1904.

In May, 1898, immediately following the departure of Utah troops for the Spanish American war, a chapter of the Red Cross was organized in Salt Lake City. Of this Mrs. Richards became an active member, assisting in collecting and forwarding of supplies to the men in the Philippines, Cuba and the camps in Florida and California.

When the terrible catastrophe of the World War came, Mrs. Richards again enlisted in the Red Cross and was a member of the County executive committee. She was also a member of the Utah State Council of Defense and the Women's Liberty Loan committee, as well as engaging in other war activities, demonstrating again her readiness to serve in any

philanthropic or educational movement for the help or betterment of her fellow beings.

That Mrs. Richards did not vote at the first election held in Utah after the franchise was granted to women was solely because she was lacking in the qualification of age; she had always been a believer in suffrage, for upon her were not wasted the early opinions of her spirited pioneer mother nor the little seeds sown, as above mentioned, by an independent, forward-looking school "maam."

The Territorial Legislature of 1870 granted the franchise to women of Utah without, however, giving them the power to hold office, this latter privilege being conferred by amendment in 1880. The first election, held about two weeks after suffrage was granted, placed Utah women in the unique position of having voted before the women of any other commonwealth in the Union, although the Wyoming legislature had granted the ballot to the women of that territory a few weeks earlier than Utah. Of course. Mrs. Richards availed herself of this great opportunity of citizenship as soon as possible, and she has never since neglected it, being not less a strong advocate for the rights of women than a consistent believer in the obligations that accompany these rights.

The fine opportunities afforded her in visiting Washington with her husband, as before stated, where she became so well acquainted with the leading women of the nation and their work, was an education of which she availed herself to the utmost, and which she applied with all the vigor of her young womanhood in her own State.

In 1886 the enactment of the Edmunds-Tucker law by Congress disfranchised the women of Utah, and this, in a curious way, opened a wide field for extreme activity among the advocates of equal suffrage. That which had been freely given locally and perhaps not greatly appreciated, had been taken

away; and this at the time when the agitation all over the United States for an equal suffrage amendment to the Constitution was taking on great momentum.

Naturally, the women of Utah who had exercised the voting privilege for sixteen years were prompt to enter the fray. With more knowledge and experience than the women of other states possessed, by reason of actual participation in political matters, and with the further advantage of training in organization work possessed by the Mormon women, it was not long before suffrage societies were functioning all over the Territory. Mrs. Richards was appointed by the National Suffrage Association as chief organizer for Utah. She was also a member of the National Executive Committee and traveled in Idaho and other communities effecting suffrage societies. This work continued over a period of about eight years, so that when the Utah Constitutional Convention was held in 1895 she was prepared to lead the women in the successful campaign for a suffrage plank in the State Constitution. She was appointed chairman of a committee to prepare a memorial asking the Convention to provide in the Constitution that the rights of the citizens of the State of Utah to vote and hold office be not denied or abridged on account of sex. The cause which she so ably championed was successful. Mrs. Richards' husband, Hon. Franklin S. Richards, was a member of the Convention, and not only gave powerful aid in helping frame the fundamental law of the State, but made an eloquent and convincing plea in behalf of the suffrage plank.

After Statehood was secured, in order to keep up the interest and to help the women in other states in their suffrage work, she organized a political educational society known as the Utah State Council of Women over which she presided until the final victory in 1920, when the Nineteenth Amendment to the Constitution was adopted. This was purely a work

of devotion to the suffrage cause: Utah women had gained their victory, but for the women in other states Mrs. Richards still carried on.

To the casual observer nowadays it might seem that these various positions and honors were easily carried. But the truth is that an arduous and evervigilant contest was maintained throughout all the years of the campaign for equal suffrage-State and National — involving voluminous correspondence, preparing and forwarding petitions, much traveling and public speaking, ceaseless publicity work and organization. There were also frequent calls for money, for all such movements have need of the financial sinews, and at times this effort to finance a cause which was for so long a time unpopular in the public mind was one of the hardest tasks of all. Recognition of the able assistance of Mrs. Richards in all these directions is amply furnished in the letters she possesses from Susan B. Anthony, Anna Howard Shaw, Carrie Chapman Catt, Rachel Foster Avery, Matilda Jocelyn Gage, Kate Gordon, Alice Stone Blackwell, Lucia Ames Mead, Maud Wood Park, Mary Wood Swift, Mrs. Philip North Moore, and a host of others noted in the suffrage and kindred organizations.

Excerpts from some of these letters, if space permitted, would be highly interesting, showing the warm, friendly feeling existing between these women and Mrs. Richards, and their appreciation of her untiring and unwavering fidelity to the suffrage cause. One brief quotation from Miss Anthony, the great national leader of the suffrage cause, must here find a place. Writing to Mrs. Richards soon after Utah's admission as a State, she said:

"Well, I am glad that you are all awake to the cause out there in Utah. You have the power in your own hands, and if you do not move on to better things political, it will not be the fault of the men alone, you women will be equally responsible with them.

You cannot therefore afford to be idle or indifferent to the political action of your city and state.

"With love to all, and yourself the most, "Susan B. Anthony."

This is entirely characteristic of the beloved woman-not wanting anyone to give up until the final victory was gained; and even then to carry on for all the reforms she and her co-workers advocated to justify the long struggle for equal representation.

Mrs. Richards' loved companion leader in Utah in the suffrage work, Mrs. Emmeline B. Wells, also voices a similar sentiment—not to be satisfied with merely having the opportunity to vote, in the follow-

ing lines:

"Thou hast already gained a name and much love among women of the world renowned for good works, and thou hast shown courage and dignity in defending the women of Zion; but there is yet work to be done, and thou shalt not be found wanting when thou art called. "Lovingly, "'Aunt Em'."

The Utah Constitutional Convention was held in April, 1895, and the following May, Miss Anthony and the Reverend Anna Howard Shaw made a tour of the West, spending a few days in Salt Lake City. They were of course much gratified over the success of the women in having the suffrage plank embodied in the Constitution instead of having it, as many had suggested, come after Statehood by legislative enactment or amendment.

The women of Utah entertained these notable visitors royally, the crowning feature of the entertainment being a late afternoon reception at the home of Mr. and Mrs. Richards. Governor Caleb W. West and his staff in full regalia added to the brilliancy of the affair and stood in the receiving line with the host and hostess and the honored guests.

When the Nineteenth or "Susan B. Anthony

Amendment" was adopted by Congress, there was naturally grateful rejoicing among those women who had borne the brunt of the fight, and a plentiful exchange of congratulatory letters and telegrams. The Utah State Council, led by Mrs. Richards, had a "victory meeting" at the State Capitol, where two of the most ardent workers—Mrs. Emmeline B. Wells and Mrs. Hannah Lapish—both far advanced in years, mingled their voices in thankful praise for the victorious end of the struggle; and it was surely a well-deserved and appropriate compliment that Mrs. Richards should be chosen to lead the Utah delegation to the National Suffrage Victory Celebration in the summer of 1920.

The prominent suffrage workers, being now so thoroughly organized, and having reached the goal of their desires, at once decided to take up the work of political education. There came into being the organization of the League of Women Voters. Mrs. Carrie Chapman Catt visited Utah to help spur the women on to further effort, and Mrs. Richards, as head of the State Council of Women, called a mass meeting where was organized the Utah League of Women Voters. She was urged to take the presidency, but felt that after twenty-five years as head of the Council she was entitled to withdraw and let others carry on the educational work. However, she did not allow her interest in the organization to lag, and she has always been willing to counsel and advise in all important matters. She has accompanied Mrs. Catt on many of her important missions, and was one of the "One Hundred Selected Women" who, led by Mrs. Catt, went to the White House and offered to President Wilson the service of two million organized women in the event of war.

Politically Mrs. Richards is a Democrat, and while her fealty to her party has never been questioned, at the same time she has never allowd partisan influence to diminish her loyalty toward and interest in women's affairs.

She has had many political honors shown her by her party. She was national committeewoman for Utah and a member of the National Woman's Democratic committee; attended as alternate delegate the National Democratic Convention at Chicago in 1896 which nominated William Jennings Bryan; and in local campaigns she refused many nominations for political office, though strongly urged to accept by her friends, declining the opportunity to be Utah's first woman State Senator. Her desires have been to help others to gain office, or promote their particular cause, and for these purposes she has repeatedly appeared before committees of Congress and state legislatures in behalf of the women of the nation and the women of her own people.

In 1888 there was held in Washington a great Woman's Congress, known as the World's Congress of Representative Women. The occasion was the fortieth anniversary of the first suffrage meeting which was held at Seneca Falls, New York, in 1848. Women's organizations from all over the world were invited to participate, and the event brought together the most advanced and thoughtful women from many lands, the object being to organize an

International Council of Women.

The three women's organizations of the Latter-day Saints were represented, and Emily S. Richards was the representative from the Relief Society and was given a part on the program. She refers to the occasion as one of the most interesting, not to say critical, experiences of her life. It was at a time when prejudice against the people of Utah was at its highest pitch, and it demanded no inconsiderable courage to represent the Mormon people in a convention held in a city where only one side, and that the hostile side, of the question was being given publicity. In justice, however, to the suffrage leaders it must be said that they had always held an open and fair mind on the Utah question, and had shown Utah's representatives the same courtesy accorded to the women from any

other place. It happened on this occasion that by some oversight, intentional or otherwise, Mrs. Richards' name had been omitted from the program; and when her turn to speak should have arrived the representative of the Indian Women's Association was called. Mrs. Richards quietly caused a note to be passed to Miss Anthony, who was presiding, asking the cause of the omission. The mistake was immediately rectified and Miss Anthony herself went to the rear of the platform and conducted Mrs. Richards to the rostrum with every demonstration of respect. Any anticipation of failure or unpleasant argument was instantly dispelled, when in a soft, slightly tremulous but perfectly audible voice the Utah representative gave her address.

The hall was more quiet than it had been during any of the proceedings; her voice penetrated to every corner, her dignity, grace and charming appearance winning every heart; and at the close of her speech she was warmly congratulated and applauded. She gave the story of the Relief Society, the Young Ladies' Mutual Improvement Association and the Primary Association, telling their history, aims and achievements, closing with this fine sentence: God animates the women who work in these societies in all their exertions, which are entirely gratuitous. They are purely and truly labors of love. We desire the universal spread of truth and the diffusion of the divine spirit for the enlightenment, development and elevation of our sex and the ultimate redemption of the whole human race."

It seems quite proper here to insert an extract from a leading Washington paper which in detailing the events of the Woman's Congress gave considerable space to Mrs. Richards' part on the program:

"At this juncture it was announced that a Utah lady would address the World's convention as a representative of Utah. It was perfectly natural that the immense concourse of people attending the convention should forecast the character of the lady who

should address them, as some masculine heroine who could wield a battleaxe or any other weapon in behalf of Utah in keeping with their own distorted notions of Utah life. And the lady herself, at the hour that she had to appear, could but feel the extreme tension in the public mind; for the morning papers were bristling with denunciations of Utah institutions. There was an ominous pause in the mighty throng when it was announced from the platform by the presiding officer that the lady delegate would address them. Soon a lady appeared, moving forward among the throng on the rostrum and taking her place beside the narrow reading desk. What an apparition! It was not a feminine Boanerges, not an Amazon, but a delicate, refined lady, trembling slightly under the scrutinizing gaze of the multitude, yet reserved, selfpossessed, dignified, and as pure and sweet as an angel. Her appearance was a powerful antithesis to their preconceived impressions, and the change of feeling in the audience was almost instantaneous. voice began its utterances on a scale of greatly tremulous pathos, and without rising into high pitch, its tenderness subdued every whisper until its words reached every ear in the auditory. The tenor of the address was what might have been expected by Utah people, an orderly, scholarly presentation, such as would serve to recite facts and principles and disarm prejudice. It was not the words themselves, but the gentle spirit that, like the morning dawn, went with the words, and carried winning grace to every heart. It was wonderful how sympathies were engendered and asperities removed. When the lady concluded, after half an hour's reading, there was many a moist eye, and many a listener felt thankful that this lovely apparition had given them a new, more refreshing and more kindly impression of Utah people and institutions. It was the mighty force of the gentle sunlight that unlocks the iceberg from its moorings and sets it afloat upon the broad ocean."

In 1891 the Relief Society and Young Ladies'

Mutual Improvement Association were formally affiliated with the National Council of Women, and through that, with the International Council. Again on that occasion Mrs. Richards was in Washington with a large delegation of Utah women among whom were her husband's mother, Mrs. Jane Snyder Richards, representing the president of the Relief Society, she being at that time one of the general presidency; Mrs. Sarah M. Kimball, general secretary of the Society; Mrs. Emmeline B. Wells, editor of the Woman's Exponent; Mrs. Electa Bullock, and other lead-

ing suffrage women of Utah.

Since that time Mrs. Richards has attended many sessions of the National and International Councils, also executive board meetings, and she has taken no small part in the important proceedings of those gatherings. In 1904 she was a delegate to the International Council when it was held in Berlin, Germany. The delegates were shown great honor by the Imperial family and were received in the throne room of the palace by the Empress Augusta, dressed in her robes of state and wearing the splendid crown jewels. After the adjournment of the Council Mrs. Richards toured the continent with her husband, experiencing one of the most delightful and enjoyable trips of her life.

In 1909 she attended, as alternate delegate from the National Council of the United States, the International Council or Quinquennial, as it is officially called, held once in five years, this time at Toronto, Canada. This meeting brought a large number of foreign delegates to America and was marked by great enthusiasm. After adjournment almost the entire foreign delegation crossed the continent and visited many cities in the United States, including in their itinerary Salt Lake City. This afforded Mrs. Richards and other Utah women the proud opportunity of extending western hospitality and returning favors accepted in other lands.

At the time of the Columbian Exposition or

World's Fair held in Chicago in 1893, Mrs. Margaret Blaine Salisbury was appointed president of the Utah Board of Lady Managers; Mrs. Richards was vicepresident and was hostess at the Utah building during all that summer, in which important social capacity she met and entertained thousands of people from many lands besides the hundreds of Utah people who attended the Exposition and practically made the Utah building their headquarters. A Chicago daily of that time remarked: "All of the Mormon delegates are fine looking women. It is said that Utah will rival Kentucky in its pretty women; if those who are here are a representative sample, the boast is not an idle one." As hostess in charge, Mrs. Richards was very active in helping prepare and arrange the Utah exhibits, especially the women's part of it, and she took great pride in the furnishings and hangings made of Utah silk. Among these exhibits were the beautiful cream-colored portieres which were presented to Mrs. Potter Palmer for the National Woman's Building, but were considered so lovely that Mrs. Palmer refused to hang them, as intended, at the head of the grand staircase, and had them exhibited in a large glass case. These curtains were embroidered in sego lilies, the designing and work having been done in Mrs. Richards' own home by her artistic daughtersin-law, Annie and Mattie Richards, the wives of her sons Dewey and Joseph. After the Fair these portieres were returned to Utah, and have since been presented to the State by Mrs. Richards.

Upon accepting this important mission to Chicago and feeling the need of the support of all her Utah friends, Mrs. Richards received from the First Presidency of the Church credentials authorizing her to "teach, preach and expound the Scriptures and doctrines of the Church." This certificate is signed by Wilford Woodruff, George Q. Cannon and Joseph F. Smith, and she has always held it among her pre-

cious possessions.

While in Chicago she appeared before the wom-

an's branch of the Parliament of Religions and gave a carefully prepared paper on the Women of Mormondom and also a talk on Organization. This was really a remarkable incident, for though the Parliament of Religions had refused admission to the male representatives of the Church, yet this gracious lady found opportunity for a hearing through the auxiliary, and she gave a fine and sincere talk which carried its truths to the hearts of her audience.

Mrs. Richards was vice-president for Utah of the California Mid-Winter Fair in 1893-94, and by appointment of Governor Caleb W. West was named representative from Utah at the Cotton States and International Exposition held in Atlanta, Georgia, in 1895. She was also appointed by Governor West a member of the United States of Freedom-Columbian Liberty Bell Committee, and by Governor Wells a member of the Executive Board of the Woman's Non-Partisan Bi-Metallic National League, in 1897.

She received from Governor Simon Bamberger the appointment of honorary delegate to the Mountain Congress for a League of Nations in February, 1919. Governor Bamberger also asked Mrs. Richards to serve on the Utah committee to cooperate with the national organization for America's Gift to France. From Governor George H. Dern she received the appointment to act on the committee for Utah for an exhibit at the Sesqui-Centennial held in Philadelphia in 1926.

It will have been noted that the different phases of Mrs. Richards' work are, after all, very closely related; her activities embracing those organizations engaged in movements for the advancement and welfare of humanity, with perhaps special emphasis upon things pertaining to women and children. Hence it is not surprising that we find her earnestly engaged in peace propaganda long before the outbreak of the World War. While never a pacifist in the sense which some extremists have made opprobrious, she always maintained that arbitration rather than force of arms

was the humane and civilized way to settle disputes, local, national or international. She accordingly served many years as a member of the State Peace Society and assisted in arranging meetings with suitable programs for the annual Peace Day which for a long time was observed on the 18th of May. also saw to the distribution of quantities of literature pertaining to that subject throughout the State. She was appointed by Governor William Spry one of the committee of three to act as a judge on essays submitted by the school children of the State on the subject of Peace and Arbitration, and was also appointed by him representative from Utah and a member of the National Committee for the celebration of the One Hundredth Anniversary of Peace among English speaking people.

With some of her dear friends, Mrs. Emmeline B. Wells, Mrs. Margaret B. Salisbury, and others, she promoted an interest in the George Washington Memorial Association and succeeded in raising a substantial sum of money for that worthy educational cause. Her ability as an executive has been recognized by both city and state officials and she has received many appointments requiring service. She was for ten years a trustee of the Utah Agricultural College, and for the same length of time a member of the board of the Free Public Library of Salt Lake City. While her work has been largely among the welfare organizations, she has also given some time to club activities, having been a member and an officer of the Woman's Club and of the Utah Woman's Press She has represented both of these cultural organizations at the State and National Federation of Women's Clubs. She graciously opened her house on several occasions for the entertainment of the Utah Woman's Press Club, most memorable of these being the reception in honor of the poet, Ella Wheeler

With so many calls on Mrs. Richards' time and energy and these manifold public tasks, one might

Wilcox.

think the home would necessarily be secondary. But such is not the case. The family and home life has always been with her the first consideration, and the most perfect trust, confidence and love of husband and children have been the support and stay and stimulus that have enabled her to carry on. In all her varied public activities she has ever had the encouragement, advice and aid of her husband, her companion and lover during sixty years of blissful married life. And in no particular has she been unmindful or neglectful of any duty to him; probably no words can tell how helpful she has been. Surely her purity of mind and her high ideals have been a constant inspiration to him: he recognizes it in this beautiful tribute: "Some of the most important things that I have done were conceived and prompted by her. In times of sickness she has been a ministering angel to me, and when sorrow or disappointment has come upon us, she has always been cheerful and hopeful, full of faith and assurance. Her fine optimism was inspiring. She was always able through the clouds to see the sunshine. She looked into the future confidently, and what she saw was happiness. never was a better woman, a more helpful wife, a more devoted mother or a truer friend. All the Christian virtues are combined in her splendid character; her life has been one of love and sacrifice."

Her mother love, too, knows no bounds; and in the success of her children in their different vocations she has felt the greatest pride. Her eldest son, Franklin Dewey, is an accomplished musician and composer, and her second son, Joseph Tanner, was one of the most successful and brilliant lawyers in the State. When death claimed him in the bloom of his young manhood and at the climax of his career her sorrow seemed indeed inconsolable; and though she bears this great bereavement with fortitude, time in this instance has only slightly softened and in no degree effaced the hurt on the tender heart.

The lovely graciousness and dignified poise of

Mrs. Richards make her a winning personality, and wherever she goes she charms. Always becomingly gowned, she is the embodiment of gentle and refined womanhood. As an example of wifehood, motherhood, sisterhood and friendliness she stands among her associates with none to dispute her place among the foremost. Life has been kind to her, for her lot has been cast in pleasant places. Surrounded always with all that was needful for her modest requirements, sheltered in the love of her dear ones, she has met the days and months and years with a grateful and reverent heart and tried to lift up others less fortunate than herself and help them to better and brighter things.

Truly a gentle-woman, worthy of her heritage,

and of life's richest rewards.

-Annie Wells Cannon.

The foregoing, with no thought of its publication at the time, was written while Mrs. Richards was living. The sketch which begins on the next page was written after her death, and appeared, with her portrait, as the leading article in the October number of the Relief Society Magazine, official organ of the Society with which for over thirty years she was actively identified. It is from the pen of the editor:

EMILY SOPHIA TANNER RICHARDS

By Alice L. Reynolds

In the spring of 1918 it was my pleasure to accompany Mrs. Emily S. Richards to the city of St. Louis, where she was a delegate to the convention that celebrated the fiftieth anniversary of Wyoming's receiving its suffrage. It was soon evident, after our arrival, that Carrie Chapman Catt, Dr. Anna Howard Shaw, Rachel Foster Avery, and other suffrage leaders knew her well; they spoke of her as "our dear Mrs. Richards from Utah." This title she had earned through years of devotion to the cause. So familiar were the chief executives of our State with her record that from Governor Caleb West to Governor George H. Dern she was kept in mind and given appointments to conferences and congresses on behalf of philanthropic and progressive moves for women and children.

Emily S. Richards was the daughter of Nathan and Rachel Tanner. She inherited the lofty bearing and physical beauty so prevalent in her father's family. James Matthew Barrie has one of the characters of his play say, "If you have charm you don't need anything else." Mrs. Richards had personal charm. Good looks, cheerfulness, graciousness of manner, combined to make of her a lady to the manner born. I have never seen her when she was not cheerful and dignified. But Mrs. Richards had more, much more, than the personal and spiritual graces that go to make charm. Descended from a family noted for intellectual achievement, she had the type of mind that could distinguish a worth-while cause, and the courage to ally herself with it.

Another factor that has worked materially in assisting her to carry out the well defined purposes

of her life has been her husband. Franklin S. Richards and Emily S. Richards stood side by side. They were lovers always; everything she said bore evidence of the fact that he was giving her not only the material support to carry on, but that encouragement which is often so necessary to keep up the real drive of the soul. I saw her at the age of sixty-nine beam at the reception of his letters and telegrams as a young girl beams over letters from her first lover. Franklin S. Richards has always been a fitting companion for his wife. He has appreciated through the years her worth, and as we consider what their union and comradeship has been, it suggests in a number of ways the life of Alice Freeman Palmer and George Herbert Palmer of Harvard fame.

Like her husband, Mrs. Richards descended from one of the prominent families of the Church. Father Nathan Tanner was a friend of the Prophet Joseph, as had been his father John Tanner before him. Nathan Tanner was with Joseph when the latter was taken by the mob to Carthage jail. He died at the age of ninety-five, a revered patriarch of the Church. Of him President Joseph F. Smith said: "Nathan Tanner's devotion to the Prophet would alone insure his eternal salvation." He and his wife, Rachel, became the parents of Emily Sophia, born the 13th of May, 1850.

Emily passed her childhood days in pioneer surroundings, which did not shut out God's sunlight and air. She loved the fields, the flowers, and responded in joyous manner to the beauty around her. She was six years of age when her father moved from South Cottonwood into Salt Lake City. This gave her an opportunity to attend the best schools that Salt Lake had at the time. She was proud with others to have been a student of Bartlett Tripp, a man of such outstanding culture that he became one of the ablest judges of South Dakota and later served the nation as United States minister to Austria.

She was eighteen years of age when she became

the wife of Franklin S. Richards. Their first home was in Ogden, where three sons were born to them, Franklin Dewey, Joseph Tanner and William Snyder, two of whom have preceded her to the Great Beyond. Her family was augmented later by two daughters whom she adopted and on whom she bestowed much care. The daughters were named Wealthy Lucile and Emily Helen.

It would not be fair to this good woman to continue long a sketch of her life without taking into consideration her faith in God, in the Latter-day work, and her joy in the religious life. At the beginning she was connected with organizations of the Church, serving as president of the Retrenchment Association, as an officer in the Mutual Improvement Association, and in the Relief Society. Her husband's mother, Jane Snyder Richards, was conspicuous in the organization of the Relief Society; at one time they were both members of the General Board. Emily S. Richards served on the General Board of the Relief Society about thirty years, under three presidents—a period of time that is unusual for any one person to serve on a central board.

In 1888 a congress was held in Washington which was known as the World's Congress of Representative Women. Women's organizations from all over the world were invited to participate. They had met to organize an International Council of Women. This meeting marked a very critical time in the lives of: the Latter-day Saints. There was much prejudice afloat. Mrs. Richards, who represented the Relief Society, had been invited to make an address. Through an oversight her name did not appear on the program. A note was sent to Miss Anthony telling her of the situation. She went to the rear of the platform and conducted Mrs. Richards to the rostrum, thus dispelling any thought of an intentional omission. Mrs. Richards was listened to with great respect. It was one of the experiences of her life that made a very

deep impression; it was also one of the decided achievements of her life.

Yet her extended service was not alone on the General Board of the Relief Society; she was a director of the Orphans' Home of Salt Lake for some forty years, and a charter member of the board of directors of the Sarah Daft Home from the time of its coming into being until a very recent period. Her influence and effort were felt in the selection of the present site and in the erection of the building in 1914. Those acquainted with her will understand why she was sought for in these public offices. She always assumed her share of the responsibility, often carried more than her load, and did not shrink from attending to any detail for the success of the work at hand.

She was in the vanguard when suffrage was written into the Constitution of the State of Utah. having been appointed chief organizer for Utah by the National Suffrage Association. She was also a member of the National Executive Committee. organized the Utah State Council of Women, standing at the head of the work when the battle came on. Fortunately for the cause, her political affiliations were the same as that of the Constitutional Convention. Her husband was one of the number and assisted in placing suffrage into the Constitution of the State. . It was not an easy task. I have often listened to her relate in glowing terms the story of the anxiety of the women as the opponents of the cast : chamber with oratory meant to kill the movement; the women as the opponents of the cause flooded the of the anxious night spent in sending telegrams to women all over the State, asking them to see to it that their representatives would stand flatly for the incorporation of a suffrage clause; for truly they feared lest some might falter.

After Utah became a full-fledged suffrage State, Susan B. Anthony and Anna Howard Shaw visited the State. Their visit marked the high peak in the suffrage history of Utah. The meetings in the city, which were notable in character, were followed by a reception in Mrs. Richards' home in which Governor Caleb West, with his staff in brilliant uniforms, became part of the receiving line, along with the host

and hostess and their special visitors.

When at last she was triumphant, party leaders asked her if she did not wish the honor of being the first woman to be elected to a State Senate. She declined but aided in the election of her party's candidate, Mattie Paul Hughes Cannon, who had that

honor, to the Senate of the State of Utah.

But she was not only a leader when the flags were flying and the drums beating. After the cause was won in Utah, the women of the State became more or less apathetic, while there was yet much to do to give suffrage to the women of the United States. The success of the movement depended largely on the states that already had suffrage. It meant a severe struggle to secure a federal amendment to the Constitution. Mrs. Richards kept the home fires burning. She visited our Congressmen in Washington, urging their support. She gave liberally of her own means and collected what she could from others, so that always the leaders of the movement knew on whom they could depend.

When in 1920 the National Suffrage Amendment was passed, Mrs. Richards was still holding on. She attended the special session of the Utah State Legislature that ratified the amendment. Later, she called a meeting with a view of organizing the League of Women Voters, an organization replacing the American Suffrage Association, which was attended by Carrie Chapman Catt and Dr. Valeria H. Parker. Here Mrs. Richards turned the reins over to others, having fought a long and good fight—a fight covering a period of twenty-five years. In view of the quality of her service it was certainly fitting that in 1918, at St. Louis, she should have been singled out by Rachel Foster Avery as her special dinner guest.

In 1891 the Relief Society and Young Ladies' Mutual Improvement Association were affiliated with the National Council of Women, and through that with the International Council. On that occasion, Mrs. Richards was in Washington with other women from Utah.

Mrs. Richards attended meetings of both the National and International Councils of Women. An outstanding occasion was her visit to the quinquennial meeting of the International Council at Berlin in 1904. It was a notable session, remembered by those who visited it for contributions from American women of the class of Charlotte Perkins Gilman, and was brilliant in its social aspects. The delegates were received in the Kaiser's palace at Berlin, where they saw the Kaiserin in robes of state. After the convention, Mrs. Richards toured Europe with her husband, which was a joy, giving experience to her.

To continue, she was appointed vice-president of the Utah board of lady managers at the Columbian Exposition in Chicago in 1893, and during the summer session of the World's Fair was hostess in the Utah building. She received appointments also as vicepresident of the Utah delegation to the California mid-winter fair in 1893-94, and to the International

Exposition at Atlanta in 1895.

Mrs. Richards was noted for her interest in peace. For a number of years she served as a member of the State Peace Society. She was president of the Mothers' Congress of Utah and was Utah's representative to National and International Congresses of Charities and Corrections, from time to time.

In political fields Mrs. Richards has served as national Democratic committeewoman for Utah and has been a member of the national woman's Democratic committee. She was alternate delegate to the national Democratic convention in 1896.

Her contribution to education is noted in the fact that she was for ten years trustee of the Utah Agricultural College, and also a member of the board of trustees of the Salt Lake Public Library.

It was inevitable that one of her vast experience

in public affairs should be sought during a catastrophe such as the World War. She was a member of the Utah State Council of Defense, as well as a member of the Woman's Liberty Loan Committee. She served her county as a member of the executive committee of the Red Cross. Those of us who recall the strenuous days of the war will recognize that a full quota had been allotted her. The vigor of her service at this time showed clearly that she had not grown weary in well doing.

She, too, was one of the one hundred selected women who, led by Mrs. Catt, went to the White House and offered to President Wilson the services of two million organized women pending an outbreak

of war.

Mr. Richards' professional duties took him to Washington a good deal. Most of the winters were spent there during a period of ten years, and Mrs. Richards became acquainted with the leaders of women's movements. She also met the wives of cabinet officials and senators at their weekly afternoon receptions. Later when they built their home, it was her desire to build in such a manner that in the event of any of these leaders coming to Salt Lake she would have a place where they might be entertained. Her wish was gratified in full measure. Her beautiful home was always a social center. Many citizens will bring to mind special occasions when she entertained. Some of us will recall an evening when Ella Wheeler Wilcox was the guest of honor; others, when Susan B. Anthony, Anna Howard Shaw, and Rachel Foster Avery were at her home; while vet others will remember Carrie Chapman Catt, Dr. Valeria H. Parker and Mrs. Emily Newell Blair.

Mrs. Richards passed quietly away at the family residence, 175 A Street, Salt Lake City, on Monday afternoon, Aug. 19, 1929. In the morning she had been in town where she had seen a number of her friends, among them Mrs. George H. Dern. She

expressed great pleasure at seeing and visiting with her friends. She passed as those who loved her would have her pass, free from extended suffering, with her

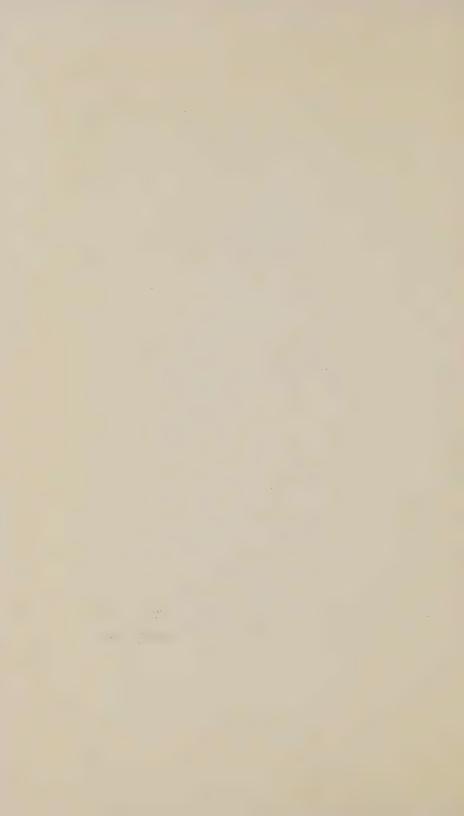
family at her side.

It is remarkable how much one person can accomplish when the head and heart are set in the right direction. Mrs. Richards was a leader born, and to the very last exhibited characteristics of leadership. She inspired in the minds of those who knew her great admiration on the one hand and tender devotion on the other. One of the choicest of choice women, she has served her family and friends, her State, Nation, and Church, nobly and well. She has made her place, which is a place of sacredness and of honor; she has left a memory around which is bound much of what is lovely and ideal.

It was eminently fitting that at her funeral, President Heber J. Grant should be there to express his appreciation of her religious life; that Orson F. Whitney, a poet, should stand as a symbol of the ideality that was so much a part of her; that Mrs. Annie Wells Cannon should symbolize her great contribution to the progress of women, and that her brother, Mr. C. C. Richards, should pay tribute to her home life.



THE FAMILY HOME, 175 A STREET



EMILY

A loving tribute to Mrs. Franklin S. Richards "Come unto me, ye blessed of my Father."

Kindness and friendliness beamed from Emily's eyes.

Her heart and hands reached out to works of love.

Last evening bright and glad—today surprise

Brings message of "her going home"—above!

No ling'ring hours of weariness and dread—

But ready transport to her God instead.

Her soul's companion, children, grandchildren, friends,
Confess God's hand in this benign release.
To hearts bereft His matchless grace extends
Sweet consolation, hope, and sacred peace.
May we live worthy, from earth's changing clod,
To meet her in her heavenly home with God.
—Lula Greene Richards, in Relief Society Magazine.

FUNERAL SERVICES

Funeral services were held in the Eighteenth Ward Chapel at 3 p. m., August 22, 1929, Bishop T. A. Clawson, conducting.

Following an organ prelude, played by Tracy Y. Cannon, and a vocal selection, "I know that my Redeemer lives," by a mixed quartet, the opening prayer was offered by President Winslow F. Smith of Ensign Stake.

The first speaker was

ELDER CHARLES C. RICHARDS

My beloved kinsfolk and friends, if I may be given the necessary strength and courage I should like to speak to you a few words regarding my beloved sister who has been called back to that home from whence we all came.

The Tanner family and the Richards family came to this western desert early, with the pioneers from Nauvoo, and located upon adjoining blocks in the Fourteenth ward of this city. We were living but a block and a half apart. Daily the families were in contact, the children were playmates; and in December of 1868, my brother Franklin S. married Since that time, something over Emily Tanner. sixty years, the families have been growing closer and closer together. The children—the brothers and sisters of Sister Emily-have been our neighbors and our friends, our brothers and our sisters; and she, coming into our family, has been one of our family. There has been no distinction between the girls of the family or the boys in the family, and she has been to me a sister in every sense of the word; I have been, or tried to be, to her a brother. I do believe that the friendship, the love, and the affection, that existed between us all was such that she had no brother or sister that she thought more of than she thought of me. That is saying a good deal, I appreciate, but I know her kind feeling, her sensibilities and her appreciation of anything and everything that came into her life.

Shortly after the marriage of my brother and Sister Emily, my father was called upon a mission to Ogden, and instructed to take with him my mother's family. Franklin was also called by President Brigham Young to accompany father for specific purposes designated by the President, and we moved there on the nineteenth birthday anniversary of this our dear sister, the 13th of May, 1869. We lived there as a family. She was just one more added to our number and she was one of us. We ate at the same table, we occupied the same living room and parlor, and hours and hours every day and night we were together in each other's company. The love and affection that grew up between her and my only living sister (by my mother) were such as only sisters can have. There was no distinction. My sister Josephine had no living full sister and Sister Emily became such to her that they were as though they had been born of the same mother; and that affection grew and grew and has become stronger every day since. To my father and mother Emily was as their own child.

While we were living at Ogden and so becoming associated, the children were born. My brother Franklin was occupying positions of responsibility in the county and Sister Emily began her public service by serving in the stake Improvement Association. It was at first called the Young Ladies Retrenchment Association, then the name was changed to the Mutual; and she was in the foreranks working for it. Her life was to be more than an individual life; it was not only for her to be the companion of her dear husband, and to do her home work, which she did, and

did well; but in addition it seemed to be predestined that Emily was to go out and make friends among others, and she began this public service in the Retrenchment-Mutual Improvement Association.

Fifteen years after moving to Ogden, Franklin and Emily came back to Salt Lake City, and ever since they have been living here—over forty years

in this ward.

Her activities were extended to the Relief Society, and from that into other organizations, public and charitable. In all of those activities one might think she would lose interest in her home, and perhaps become estranged from her dear husband. But not so; it all seemed to bring them closer together. was deeply interested in his work and she was equally interested in it, for, as you will perhaps remember, years ago, when political and social conditions were not as pleasant as they now are in the State, my brother Franklin was called to spend many winter seasons in the city of Washington, looking after legislative, legal and political matters in which a large portion of the people of Utah were concerned. Invariably by his side was this dear companion, and every day and every night she was helping, supporting and encouraging him. The more difficult the task, the more faith, the more courage, the more determination, did she put into it. She never knew what discouragement was so that she was willing to quit. When she espoused a cause it was because she believed it was just, and never from that time on until the battle was won, or absolutely closed, did she cease her efforts. In Washington, while my brother was interviewing cabinet officers, senators, congressmen, lawyers and judges of prominence, who might be helpful in the adjustment of the unfortunate difficulties that were pending, she was meeting the wives of these same men; she was making friendships there that afterwards blossomed and brought to her great opportunity for doing good. Of that I shall not speak, but In this work she and her dear leave it to others.

husband, my beloved brother, have been one. In all of his efforts she stood shoulder to shoulder with him. Her faith, her confidence, her courage, were always to the fore; and if he was ill in health or at all inclined to feel discouraged, she was always there suggesting that a brighter day and a brighter hour were just ahead. So, also, in her work he was always supporting and encouraging her. The result is that their lives have entwined together for sixty years, until they

became as one life, not as two.

In their social and personal affairs the same is true. A little illustration will give you an idea of it. This was told to me by a party who seemed to have learned it incidentally. While in California, on one of their visits, my brother was invited to play golf with a number of gentlemen. He begged to be excused and assigned the reason that he wanted to play with his wife. The answer was a surprise to his friends, who suggested that there would be no competitive feature in that kind of a game, and that it would be almost devoid of interest. His reply was "I play golf because I believe it is helpful to me mentally and physically; and I am quite sure that it is also helpful to my wife. She would not play without me, and therefore I prefer to play with her, so she may be benefited as well as myself."

That was characteristic of him; it was characteristic of her. Their pleasures and enjoyments were together, and they stand as lovers, more strongly, if possible, than the day they were united in wedlock,

something over sixty years ago.

We have now come to a brief parting. We are not going to bid Sister Emily goodbye; we are not going to say farewell to her; she has but crossed the bridge just a few feet ahead of us, and in a few days, a few weeks, or a few months, at the most, we will be passing on to her. When we get there I am sure that we will receive no more cordial reception, no more hearty welcome from anyone than that which we will receive from our dear sister.

My brother believes that the ideal manner of her passing was but the beginning of the great reward which she has earned by the noble work she has done, and his greatest consolation lies in the fond hope and confident assurance that he and Emily will soon be reunited and eternally enjoy the precious companionship which has ever been their greatest delight.

She was full of uprightness, full of helpfulness, full of desire to help others; and instead of living a single life, single to herself, to her husband, or even to her family, she wanted to do her full measure of duty to them and then she had much to give out to the orphans, to the aged, to those who were needy, to those who were in distress, to those who required help. Her life has been a life of blessed service to others, just such service as the Master outlined; and I doubt not that she has received, or will receive, the welcome: "Well done, thou good and faithful servant, enter into the joy of thy Lord."

The Lord has blessed her in her taking, in her living, and in all that she has had to do; may he bless us and help us so to live that we may adjust our affairs in such a way that when our time comes he may be as merciful to us in the taking as he has been to her, and that we may be sure of a sincere and hearty welcome such as I am sure she has received, is my humble prayer, in the name of Jesus Christ. Amen.

Mrs. Annie Wells Cannon

(Note: From these remarks as here presented many paragraphs have been omitted. They give interesting details in the life of Mrs. Richards, feelingly expressed, and were listened to with reverent attention by the large audience in attendance. Those who read this booklet, however, will find, in the biographical sketch with which it opens, written by Mrs. Cannon, appropriate mention of the incidents, though perhaps in different language, which, to avoid repetition, are here left out.)

I consider it a fine honor, my friends, to mingle today with you on this occasion and to pay a loving tribute to our friend and sweet sister, Emily S. Richards.

I have known her, I think, almost all my life, and have been closely associated with her in a friendly way and in her public activities. My mother loved her almost more than anyone else. I have often heard her say that on her journeys to Washington and to the great conventions of women, where they had gone together, there was no one with whom she would rather travel than Sister Richards, because of her amiability, her helpfulness, her executive ability; and because she was able to put forth such a fine effort, she made and kept so many friends.

I think I have never known a woman whose life has been cast in lovelier places. She has lived under the protection, the guidance, and the affection of a great love. She has had the assistance of that in all the public work in which she has engaged.

There are a great many activities that we would like to speak of—to dwell on any one of them today and do justice to it would be impossible. This morning a number of women who have worked with Sister Richards in her different charities and philanthropies have called me on the telephone and asked if I would not mention some of the work which she had done in their particular organization. I bring here this afternoon a greeting from the present general officers and board of the Relief Society. They want the family and the friends to know how much they valued her gentle co-operation, counsel, advice, and the association that she gave them, even after she ceased to be active with them on the board; how she always spoke gracious things, and what strength and comfort she imparted to them. Her work in the Relief Society extended over a long period, and as a member of the general board, under the presidency of Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, and Emmeline B. Wells—a period of over forty years—her wisdom and counsel were always greatly appreciated.

The president of the local Red Cross association reminds me that she was on its executive committee for over thirty years (the Red Cross, as you will remember, was organized long ago). She was a friend and acquaintance of its great commander, Clara Barton, and knew her well; she gave wonderful service in her own state and in other places in the Red Cross work.

From the beginning of the organization of the Orphans' Home she was a charter member and worked on its board for over forty years.

She was also a charter member and a director on the board of the Sarah Daft Home.

She said to me at one time, "To belong to all these organizations has not only required exertion and time, but it has also required means. I am thankful that I have been able to help financially, because when I could help a little myself, it made it easier for me to approach others and ask for contributions to the cause in which I was particularly interested."

Mrs. Richards belonged to a pioneer family, the Tanner family, and she had a wonderful heritage. I wonder how many of us really feel what a splendid thing it is to be a daughter of pioneers, and what it means! It means courage; it means faith; it means sacrifice; it means almost all the finer qualities that a man or woman can have in his or her character, to be a son or daughter of the pioneers. * * *

As I watched Sister Richards enter a crowded assembly, possibly one such as this, and make her way along the aisles towards the stand, it seemed to me sometimes as though a fragrant aura—intangible but beautiful—surrounded her. People would turn to look at her. She was so courageous, so graceful, and always was tastefully gowned. * * *

It seemed at the time a strange thing, but now proves to have been very fortunate, that about two

years ago she had a great desire to have her papers and correspondence assorted and classified, and she asked me to help her. It was a pleasant task; there was such a voluminous correspondence that it opened my eyes to many of her activities with which I was not before acquainted, although I had known her so well. And during that time of course she told me many pleasant incidents. * *

One thing that has been noticeable about her is that with all the positions she has held and all the honors that have been given her, they have come to her unsought; she has not forced herself into any of them, and has not aspired to them; on the contrary she has time and again refused, and it has only been her sense of service and her wish to do something to help the public and the people that have caused her to consent to accept the many honors that have been given her, by her State, by the party of her political affiliation, by the women, and by the Church.

I could go on and tell a great many things, and would love to do so; but some day you will read them when you read of her life's work, because it will go down in history. It seems to me that when she so serenely closed the last leaf in the book of life, surrounded by her loved ones, no passing could be more perfect and beautiful. I think of her now, after the closing of such a wonderful life, meeting those loved ones who have gone before. I like to think, and I do believe, that in her arms she clasps her little baby, William Snyder, whom she laid away so many years ago, and that to her heart she has pressed that brilliant son, Joseph Tanner, whom we can believe to have said, "Oh, mother, we have waited so long for you to come!" It is a comfort to believe that she is with them and with her father and mother, and with Brother Franklin and Aunt Jane Richards, and all those who loved her here, and that they are rejoicing while we cannot but sorrow. Yet our faith tells us that our separation from her will be only for a little while.

And now we say at the close of this lovely life: Goodbye, sweet friend, until we meet again. May the Lord bless us, that the time may not be long, and that things will be as peaceful and blessed with us here as we know that they are with her, is my prayer in the name of Jesus. Amen.

Vocal Selection, "O My Father," by mixed quartet.

ELDER ORSON F. WHITNEY

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

The dominant idea in these splendid lines of Tennyson's is that of going back home. This was the meaning of death to that great poet and philosopher.

Equally beautiful and sublime are the lines by Wordsworth, in which he voices the same thought and speaks also of the pre-existence—the life heretofore

as well as of the life here and the life hereafter. He says:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

It is a beautiful thought, that the star of one's life, before it rises upon this world, has set in another world; and this thought carries with it the reflection that when one's life star sets here it rises upon an after-world to give light and comfort there. This is the true Christian faith regarding life and death. It is the faith of the Latter-day Saints, whose belief is the ancient Christian faith restored in latter days.

When death comes we simply go back home, go to where we came from, as Elder Richards declared in the opening address. But where is this home to which our dear sister has gone, and to which we will go (as he also reminded us) after a few short years on earth? Is it on some distant planet, millions of miles away, "beyond the bounds of time and space"?

We have been taught to believe that the spirit world is right here on this planet where we were born. We have but to emerge from the body and our spirits are in the spirit world.

"In my Father's house are many mansions," said Jesus. When we depart this life, when we go out of this world, we go into the spirit world. But that is not our permanent abode; it is only a place of rest and of preparation for something higher and better beyond. John the Apostle, in his great vision on Patmos, "saw a great white throne, and Him that sat on it," before whom stood the dead, small and great, to receive judgment. "And the sea gave up the

dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Therefore, since the works of men differ, we can see why there should be "many mansions" in the house of the eternal Father. We can see what the Apostle Paul meant, in saying: "There are bodies celestial, and bodies terrestrial. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

Two great principles are here projected, namely: the resurrection and the final judgment. The resurrection was a difficult doctrine even to the apostles of our Lord. He had taught them that he had the power to lay down his life and take it up again, and that because he lived they should live also. But it was hard for them to grasp the problem. No wonder! It was a new thing; there had been no resurrection upon this planet till Christ rose from the dead. He had to appear in his resurrected body, immortal, glorified, in order to convince them. "See, it is I; a spirit hath not flesh and bones as ye see me have." They not only heard him and saw him, but he even permitted them to touch him, that they might be convinced.

It is natural for frail human beings to disbelieve, to doubt what they have not seen or what has passed beyond their vision. The first man that ever saw the sun go down probably thought it had gone down forever. But what was the fact? Why, it had set for him, to rise somewhere else, and to come up next morning to shine again on him. He may have supposed it a new sun, but it was not so. Is not the lesson of death and resurrection thus symbolized? The sun that sets tonight beyond those western hills, tomorrow will rise above the mountains of the east to give light and warmth to the world. There is a lesson on the resurrection, written by the God of nature in the

great book of nature which the many seldom or never read.

It is perfectly natural for everything to return to whence it came. The rains that fall upon the earth trickle back to the ocean from which they were taken, or evaporate to the clouds from which they fell. Then why should we think that the children of God, his sons and daughters, whom he placed here upon this beautiful planet to learn lessons, to acquire an education that cannot be had elsewhere-why should we think that when death comes there is no future for us, that there was no past and will be no hereafter? We cannot believe it—we Christians, we Latter-day Saints. We cling to the cross of our Savior; we cherish his glorious and comforting words: "Father, glorify thou me with the glory which I had with thee before the world was." And "because I live ve shall live also."

We will be judged according to our works, and will receive according to our merits. This is no new doctrine; it is the old doctrine come back again. It cannot be destroyed; it is God's eternal truth.

Sister Emily was a dear friend to me. I cannot remember when she did not prove so. She was always kind and appreciative. I was always a welcome guest at receptions in her hospitable home, where I met many of the noted women to whom reference has been made. She always remembered to include me at such times. She was a queenly woman, a woman among women, and a true saint of God. She has only gone back home, and we shall follow in due season.

God bless her memory! Peace to her sleeping dust! And may the comforting influence of the Holy Spirit rest upon her husband, my friend, Frank Richards, his family, his kindred, and friends. Much more could be said on an occasion of this kind, but we all want to hear from the President.

May God bless you. Amen.

PRESIDENT HEBER J. GRANT

I am grateful for the opportunity of paying my tribute of respect to Sister Richards. It fell to my lot more than fifty years ago to be in partnership with her husband's brother, Lorenzo M. Richards, and to reside occasionally, many nights in fact, in the very hospitable home of Brother Franklin D. Richards; and from the more than fifty years of my acquaintance with Sister Richards I can endorse all that has been said of her very amiable disposition, her

kindness and courtesy.

I never in my life have heard anything spoken of her except that which was good. To know her was to love her. I rejoice in her abiding faith in the Gospel of Jesus Christ which we as Latter-day Saints have embraced. I rejoice in the very marvelous and wonderful promises that are made in the seventy-sixth section of the Doctrine and Covenants to the faithful. I shall not take the time to read from that section, but simply call the attention of this sister's husband and her loved ones to that very wonderful vision given to the Prophet Joseph Smith and Sidney Rigdon, and refer to the fact that all the promises therein made to those who have embraced the Gospel and lived it she has earned and will receive.

I rejoice that every Latter-day Saint believes the statements contained in that section. I will quote

two of those statements:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to sanctify the world, and to cleanse it from all unrighteousness.

"That through him all might be saved whom the Father had put into his power and made by

him. * * *

"And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

There was no doubt in Sister Emily's mind regarding the Gospel, regarding the fact that Jesus Christ is the Son of God, and that he came here on a divinely appointed mission to die upon the cross for the sins of the world. There was no doubt in her mind that Ioseph Smith was an instrument in the hands of God, called to establish again upon the earth the plan of life and salvation. She gave her life to this She gained the love of those that knew her best. I have often said that the individual who so lives that those who know him best love him most, and that God, who knows the inmost promptings of the heart, loves him-such an individual, although he may die without great education or renown and without wealth, is entitled to be crowned with the wreath of success, because such a life is truly a successful one; and this is the kind of life that our dear departed sister has lived. Of all my near and dear friends I know of no couple, husband and wife, that during the fifty years of my acquaintance seemed to be more like one than they were, as Brother Charles C. Richards has said. I know of no more devoted husband and no more devoted wife. She was true to her God, true to her Church, true to her friends. May God bless and comfort those that mourn, I humbly pray in the name of Jesus Christ. Amen.

BISHOP THOMAS A. CLAWSON

We will miss her. She occupied a front seat in our services. She was a strong support of the Relief Society of the Eighteenth Ward, and her counsel was sought and received with joy by the sisters of that organization.

And now, at the close of this service, I desire to

express to you brethren and sisters and friends who are assembled here the thanks and gratitude in the hearts of Brother Richards, his children and grand-children who are bereft, for all that has been done during Sister Richards' sudden illness and calling, and for the sympathy that has been expressed to them by personal visits, by these beautiful floral offerings that have been sent as expressions of love, and for everything that has been done to comfort them. They are very appreciative of these things.

May the peace and blessing of the Lord attend the sorrowing ones. May his Spirit strengthen them in their efforts to continue on until the time shall come when the words shall be spoken unto them: "Well done, thou good and faithful servant; enter into the joy of the Lord, and mingle and associate with your dear ones who have gone before and with those whom you love." I ask it in the name of Jesus

Christ. Amen.

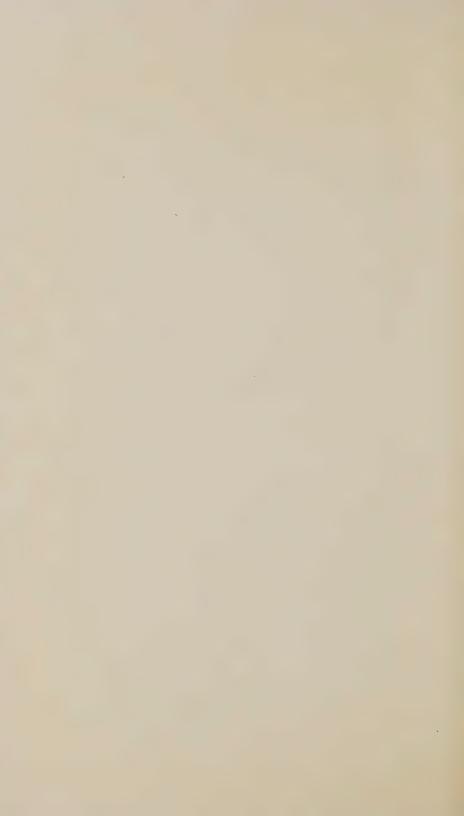
Vocal selection, "Rest, rest for the weary soul," by the quartet.

The benediction was pronounced by Elder Arthur Winter, and the grave in City Cemetery where interment took place was dedicated by Elder V. L. Halliday.

The chapel where the services were held was filled with sympathizing and sorrowing friends, and a solemn calm pervaded the assemblage, speakers and listeners alike. The decorations were chastely simple, bright touches, however, being supplied in a vast profusion of lovely flowers. Of the numerous floral pieces, varied and beautiful in design, a picture of the calla-lily cross sent by Governor and Mrs. George H. Dern, is presented in these pages. The last resting place on the hillside in "the silent city" was completely covered with these eloquent emblems, their massed loveliness making a fit adornment for the sweet soul whose body lay beneath.



Cala-Lily Cross, Sent by Gov. and Mrs. Dern



TRIBUTES AND MESSAGES

Since Mrs. Richards' death, many personal letters have been received by her husband from those who intimately knew or were officially associated with her, all expressing in affectionate terms the high esteem in which she was held. To reproduce them all would carry this little publication far beyond its alloted pages. For only a few can a place be found, but these, even when reduced to brief extracts, will serve as a sample of many others.

From Governor George H. Dern:

"Mrs. Dern and I both loved Mrs. Richards as a dear personal friend and it was always a joy to meet her and to hear her cordial words of greeting and encouragement. I have often said, in all sincerity, that I regarded Mrs. Richards as one of the finest women in Utah.

"Through her lofty character, her outstanding attainments, her devotion to every good cause and her charming personality, she made a contribution to the state that has been equalled by few of its citizens."

From United States Senator Reed Smoot, Washington, D. C.:

"I take this poor means of expressing to you my sincere and heartfelt sympathy in this your hour of sorrow. You, no doubt, will have consolation in the fact that her life was an exceptional one—filled with good works. How well she has represented the women of Utah can be answered by everyone who knew her. She was loved by those who knew her best; she had a charming personality, widely known

and honored for her services in behalf of womanhood and the public in general."

From Mr. E. O. Howard, with whom Mrs. Richards was officially associated during the World War and since in patriotic, philanthropic and financial endeavor, particularly with the Red Cross committee of which he was chairman:

"Mrs. Howard and myself have a deep feeling of personal loss in the passing of Mrs. Richards. We both have known her for many years, worked with her in various civic activities and have admired and loved her for her fine public spirit and her cultured and refined character.

"It was always delightful to meet her, for she had such a bright, hopeful outlook on life; her fine sense of humor, along with her other beautiful traits, made her a very interesting woman to meet.

"I think I fully realize the unusual devotion between yourself and Mrs. Richards during all the years,

and which was so noticeable to your friends."

From Mrs. Frank Evans, chairman Salt Lake County chapter of the Red Cross:

"In the death of your wife the Red Cross realizes that it has lost one of its strongest and most ardent friends and I greatly desire to express to you our

sympathy in your great bereavement.

"No one has ever given more in the way of actual work and sound advice to our organization than did Mrs. Richards; and though she had withdrawn from active participation during the last few years, the board of directors always felt the result of her accomplishments in their behalf."

From the secretary of the Sarah Daft Home, in behalf of the directors:

"Only being out of the city can plead my delay in expressing to you the sincere and deep sympathy of the members of the board of the Sarah Daft Home

in your and our great loss.

"It was a rare privilege to have known and worked with Mrs. Richards—and we will miss her greatly; but her marvelous character and loving personality will ever remain a beautiful memory in the Home and in our hearts."

Newspapers of the city and state chronicled the death of Mrs. Richards in extended and laudatory obituary notices, too numerous and lengthy to be reprinted here. For these brief editorials from Salt Lake City papers, however, space may appropriately be spared:

From The Deseret News, August 20:

In the death of Mrs. Emily S. Tanner Richards, Utah loses one of its best beloved and queenliest daughters. With every stage of the state's development from privation to prosperity she has been identified, and in every situation has borne a worthy and prominent part. She has represented the women of Utah and the commonwealth itself at great gatherings and conventions and congresses at home and abroad. In national and state expositions, on official commissions, in suffrage and welfare work, in organizations with benevolent purposes, her public spirit, energy, judgment and fine administrative ability have placed her often at the head and always among the most useful and influential of the leaders. She was a woman of engaging personality, generous impulses and lovable qualities, instantly responsive to every call for service, and withal a devoted wife and mother —one who looked well to the ways of her household. Heartfelt sympathy of a host of friends will go out to her husband, Hon. Franklin S. Richards, her beloved companion during more than sixty years of ideal wedded life, to her children, and to the numerous and honorable family of which she was so gracious and gifted a member.

From the Salt Lake Tribune, August 21:

The women of America, and of the world, owe an everlasting debt of gratitude to Mrs. Emily S. Tanner Richards, whose sudden death in Salt Lake Monday saddens the hearts of those who knew her and her work.

She wielded a powerful influence among the women—and the men—of her own state and of the other states of the nation. As a pioneer for woman suffrage, she aided in bringing the ballot to her sisters of Utah, one of the first states in the union to recognize sex equality of the vote.

During her long and effective service she was recognized nationally by such leaders as Susan B. Anthony, Frances Willard, Clara Barton and others. Her influence was felt in the high councils of the nation.

Her effectiveness as a leader here in the west won her the post of national committee-woman of her political party, and her leadership was regarded as of first importance.

During the many years of her intensive activity she found time to serve her Church in many important capacities, and when nearly seventy she became an important factor in civilian war work in her native state.

It would be a fitting tribute to the memory of this splendid woman to recognize her service to womanhood, to her state and to her nation by erecting a perpetual monument or tablet in Utah's hall of fame.

CONCLUSION

This little booklet has been prepared for and is being given only to the immediate relatives and intimate friends of the beloved one who is gone, and with no thought of a wider distribution. It is hoped that the contemplation of the rich life therein depicted may prove comforting and inspiring to those who shall read. These sweet lines, from a heart that loved her dearly, supply an appropriate close:

To EMILY

By Annie W. Cannon

Fair thou wert, and pure of heart—
Wife, mother, sister, friend!
Thy virtues and thy graces lend to Life a part
Of Heaven. Even now, though gone
To mansions far beyond,
And though thy soul
A brighter Paradise hath found—
Yet this is not the End!

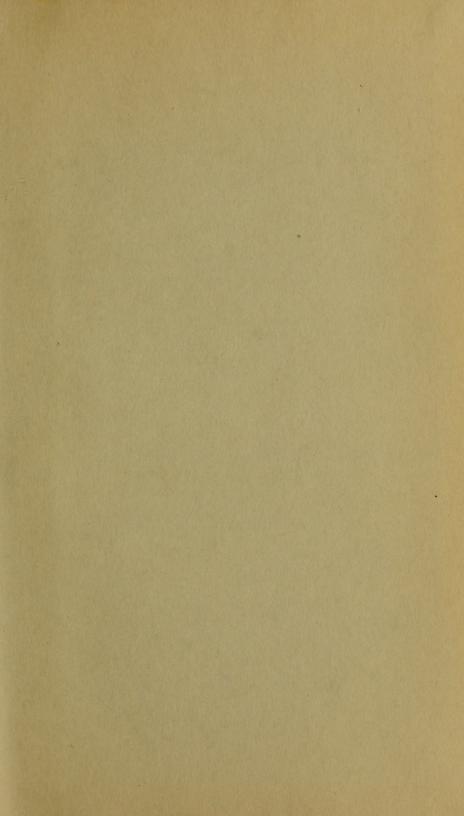


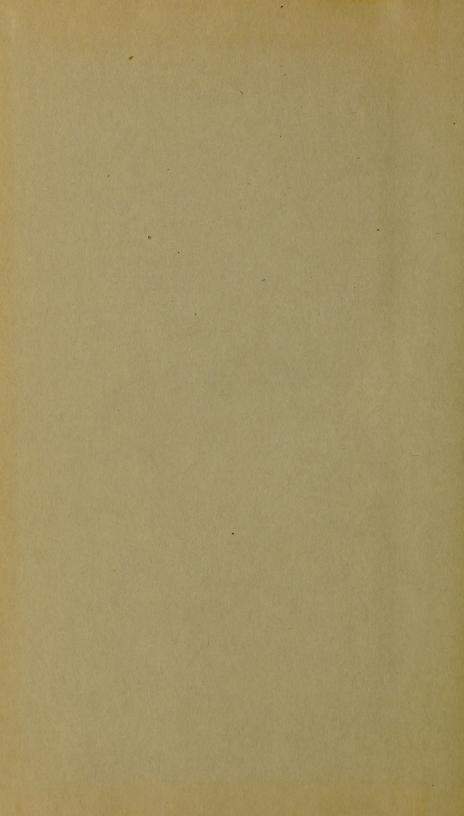














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